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U N I T Y

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Editorial Comments

WE BEGIN our editorship with a new format. The first time that this happened to UNITY was with Vol. III, No. 1, in March, 1879. The Reverend H. M. Simmons, of Kenosha, Wisconsin, had just become the Editor. In his "Greetings" he expressed his hopes for acceptance of the new form and style. He also proclaimed that all religions are one, that humanity is one, the earth is one, and the universe is one. This truth of unity—oneness—was the basis for the broad religious concepts for which the magazine would stand. I quote with approbation and agreement Mr. Simmons' closing paragraph:

But though thus proclaiming the broadest religion, UNITY will not the less assert its own opinions. Its charity will not be "the mush of concession," but will seek to give "manly furtherance" to the right and "manly resistance" to the wrong. Being unsectarian, it will necessarily be to some extent anti-sectarian. Seeing the necessity, rights and value of sects, it will not the less oppose the pretensions of sects who claim a monopoly of truth and salvation. It will contend not only against injustice and vice, but against narrowness and shallowness. This, too, its name demands. In doing this it will be helping to confirm the religion of truth, justice and human brotherhood, and to bring "the unity of the spirit in

the bond of peace."

It will be our purpose to continue the tradition of UNITY through devotion to the democratic process and through a genuine concern for harmonious human relations. We shall endeavor to bring to you through these pages inspired thinking and challenging ideas directly related to the world in which we live.

UNITY is a frankly liberal magazine. It has provided a printed platform for many new ideas and fresh approaches to economic, political, religious, and social problems. We invite clearly and concisely stated contributions on these subjects.

With this issue of UNITY the subscription price is increased to \$2.00 a year. For a limited time only we offer to churches a group price of \$1.50 each for 10 or more subscriptions. If a church, affiliated organization, or other recognized society will collect the subscriptions and forward the names, addresses, and money to our office, UNITY will be mailed directly to each subscriber. The organization may collect the full subscription rate (\$2.00), keeping 50¢ for its treasury, or it may pass the saving on to the individual subscribers.

Beginning with this issue we welcome the Rev. Charles W. Phillips as a regular contributor. Mr. Phillips is minister of the First Unitarian Church of Omaha, Nebraska. You will discover when you read a "Bookman's Notebook" that it is not just another book review section. We are confident that you will find it both informative and stimulating.

UNITY announces the establishment of the Curtis W. Reese Award for the best humanist sermon of the year. Entries become the property of UNITY and may be published only in UNITY, unless special permission is given. The nature of the Award and the names of the judges will be announced later.

New Directions for Liberals

EDWIN T. BUEHRER

N ANY number of discussions among intelligent and liberal-minded men and women you could very easily invite an argument by making the simple claim that this is a great time in which to be a religious liberal. For better or worse it is a claim which I want to make, and I hope to persuade you to agree with me. All the conspicuous facts and movements of our time rise up to deny it. A new book by a Professor of History (Clinton Rossiter) is calling Americans back to conservatism. Ours is a climate of opinion in which nobody wants to differ very much from anyone else; ours is an atmosphere in which most people want to think and feel and look and sound like other people. Indeed, there are serious

questions, not merely as to whether our age is liberal, but whether it is sane. Psychiatrists do not hesitate to ask the question, and the latest of them to write a book on the problem is Eric Fromm. (*The Sane Society*.)

The resurgence of religion, in which Christianity claims its millions, and we gladly settle for a few thousand, makes us Unitarians, Universalists and Ethical Culturists look like a hopeless, insignificant minority. If you feel uncomfortable in any cause that has a small minority sponsoring and promoting it, then liberalism in general, or humanism in particular, is no place for you.

And in some very important respects it is indeed hard to be a liberal. As a liberal you cannot just drift with the tide of public

opinion; you cannot permit others to do your thinking where important problems are to be solved, or important projects carried through. There are standards of culture and morality abroad which in the nature of things annoy and depress you; there are universal religious beliefs which, because you regard them as obsolete, naive and untrue, you cannot accept. Nor am I speaking of Christianity alone. All the great world religions are experiencing a similar "mass retreat" into their own past. Reform Judaism, as well as liberal Christianity of recent years has become more conservative rather than more liberal.

Add it all together, along with the popular writing and preaching that confronts you everywhere, and you can easily have the feeling that the orthodox expression of the ancient religious faith is like a mighty tide which is sweeping all before it, engulfing theological schools, dominating the air waves, stealing the headlines, and setting the style of religious language for the common man.

There have been great names in religion during these past fifteen or twenty years, names which have become household words among theological teachers, students and ministers, not to mention thousands of readers and churchgoers. These names are Karl Barth, Emil Brunner, Reinhold Niebuhr, and

Paul Tillich. With the exception of Professor Niebuhr they were all born and trained in Europe, far removed from the great currents of science, philosophy, and culture which have so transformed the Western hemisphere. Mr. Niebuhr, himself, has been profoundly influenced by his own European background of theology and religion. Through their many books and personal contact with the ministers they have played an important role in establishing a pattern of religious thinking, and to a large extent, also, the language in which it is expressed. Their knowledge is profound; they are dedicated men with a sense of moral and spiritual mission, and they know very well what the new trends in science and philosophy are. But they speak the ancient language; they invoke the ancient faith—with such modifications of it as they see fit to introduce—and they encourage the ancient ritual. Also, they have a deep distrust of liberalism. In books and pulpits across the land, their teachings are echoed by their disciples in every major denomination; and it is no exaggeration to say that they have played an important role in the present resurgence of religion.

Every great age has its moods, its styles of thinking and feeling. Six hundred years before Christ, there was a climate of religious

thinking and ethical living that swept around the ancient world, and brought to birth such great religions as Judaism, Buddhism, Zoroastrianism and Confucianism. There was a climate of Christian opinion which remained unchanged in Europe for a thousand years, and then began to change before men's very eyes. The Renaissance was a rebirth of men's thinking about many things which religion had neglected. Without any new science, or philosophy, or literature in their own time, men's thoughts reverted back to the humanism of ancient Greece—its love of earthly wisdom, its science, its drama and literature, and its vision of a democratic society. The people of the Middle Ages had become so conditioned to associate religion with supernatural concerns, with God and Mary and the Saints, with miracles, heaven, purgatory and hell, they lost much of their interest—and most of their skill—in finding religious values in human and earthly enterprises. The great liberals of Florence and Venice—Michael Angelo and Leonardo da Vinci and others in other places—tried to fill the great void in the hearts and minds of men which mediaeval religion could not enter.

About 200 years ago the climate changed again, and again it was a change for the better, because

now the intellectuals had philosophy and science in their own language to help them in finding a new faith to take the place of the old. Among these intellectuals were some of the founders of our own country. Jefferson, Franklin, and Paine directed their opposition against the dogmas and institutions of religion, and against what they called clericalism, (which they equated with what Jefferson called "tyranny over the minds of men.") They rebelled, not against religion as such, but against a religious creed and ceremony which became meaningless, remote, and unable any longer to persuade the minds or inspire the hearts of men. And inasmuch as there was no church in which the men of the Enlightenment could feel comfortable and satisfied, they turned all their ideals and energies to educational and political purposes.

The strange distinction between religious beliefs and activities, on the one hand, and secular or non-religious activities, on the other, is an old and familiar one; and we are by no means done with it. Today, however, more insistently than ever, we are asking some old familiar questions: "Is life worth living?" "Is there any value and purpose in all our striving, or are we merely going round in circles in one vast futility, with no satisfying goal or end in sight?"

We are asking these questions, and every generation of men and women must ask them all over again, but whereas organized religion is still offering what its leaders call "the Christian answer," we know now that that answer is inadequate unless it is rooted in, and supported by, what religion has often disdainfully referred to as secular knowledge, which is to say, humanistic, scientific knowledge.

It is the purpose and opportunity of liberalism, or humanism, or Unitarianism to give religious status and significance to many activities and values which religion has often ruled out as worldly or secular. The failure of religious conservatism has been in part its failure to recognize and point up religious qualities in all of life, its failure to recognize all human hopes, achievements, ideals, and dreams as religious values.

Whatever is good, when one is sick, or out of a job, or depressed, or lonely, or up against odds, is good, whether it comes in the name of religion or philosophy or technology or science. And to say that it is less good because it is not part of a religious service or expressed in religious language nor a specific church program, is not only beside the point, but is a hindrance in communication, and in everyday living.

And thus it has come about that another failure of the ancient religion in modern life is its failure to speak the common language. Science, poetry, music, mathematics, art—these all speak a universal language. Their language is universal because they can be understood by all men regardless of nation, culture, or tongue. Religion at its best also speaks a universal language, for at its best it is the language of the mind and heart at every level and in every circumstance of living. But when institutions, including religious institutions, become old and tired, they fall back upon words and slogans which, once vital and meaningful, have lost their relevance and their impact upon our emotions. A startling example of this was the final statement of the World Council of Churches which met in Evanston in the summer of 1954. Many of the addresses which were made, the resolutions which were passed, and the final summaries for the press, were couched in language so theological and abstruse that the dramatic effect upon the general public was almost completely lost. Nobody, not even most of the delegates themselves, could understand what they were saying.

In the midst of this situation, however, there is now emerging once again a new climate of

thought and expression. Its significance for us rests upon a vast accumulation of scholarship in many fields, and an increasingly wide range of thought and discussion centering around human problems, human relationships, and human values, expressed in language which the fairly intelligent person everywhere can read and understand. There are new voices speaking, not professing to be religious voices at all, and not trained in theological schools, but voices of men and women steeped in the humanities, in history, in psychology, sociology, and anthropology. There are authentic voices, also, from the physical and biological sciences, including mathematics, physics and biochemistry. The Overstreets have been dedicated to such thinking and writing for many years, and all their books, without setting forth a stated religious doctrine or creed, have a deep religious significance and value. A distinguished former teacher at Harvard University, Prof. Ralph Barton Perry, once the foremost disciple of William James, has just published a book, *The Humanity of Man* (George Braziller Press) in which he points out that a humanist is one who at every point touches life, and who finds in science, in philosophy, in art, in literature, in economics and sociology, and in all the special in-

terests and enterprises of our age, the values by which men must live. Joseph Wood Krutch, a literary critic, and a teacher of literature, makes precisely the same point in his recent book, *The Measure of Man* (Bobbs-Merrill); so also does George Sarton, eminent scientist and historian, in his recent book, *The History of Science and the New Humanism* (Braziller).

And speaking of scientists, who has not heard of Dr. Robert Oppenheimer, the distinguished authority in the field of nuclear energy, who breathes into every lecture he delivers, and into every book he writes, the spirit of his deep and warm humanitarianism, his finest religious quality? This is especially true of his most recent book, *The Open Mind* (Simon and Schuster). There is also Arthur Morgan, educator, engineer and public power administrator who sets forth his philosophy and faith in his *Search for Purpose* (Antioch Univ. Press). There is a similar faith expressed in Eric Fromm's, *The Sane Society* (Rinehart), in Charles Frankel's *The Case for Modern Man* (Harper's), in Eric Kahler's *Man the Measure* (Braziller), in Robert Ulrich's *The Human Career* (Harper's), in Herbert P. Muller's *Uses of the Past* (Oxford), and in Ashley Montague's *On Being Human* (Henry Schuman). And,

incidentally, if you want to read a modern treatise on the subject of love — the love of man for woman, of parent for child, of teacher for disciple, of a person for the human race, including especially those who are not members of his own racial branch of the human family — read Montague, who insists that the ultimate ideal of human love must be expressed in all the varied dimensions and structures of human relationships at all levels.

These books and many others setting forth a new concept of the meaning and purpose of life, are a clue, a sign, a straw in the wind, indicating a new kind of thinking which, under another name, is religious thinking. It lifts thought to a new level, giving it new dimensions, and speaking a language which the common man can understand. One need not be trained in any special school, least of all in a theological school, to understand quite well what they are talking about; any intelligent person who speaks the English language, and faces up to the familiar problems of living his life in an age such as this, can understand.

The day may be nearer than even we have the courage to believe, when this new faith, with its inexhaustible resources of hope, courage, and spiritual adventure, will be preached and

freely discussed far and wide, and when men and women everywhere will be happy to listen. I say that the day may be nearer than we now have the courage to think or hope. A historian of our Unitarian faith, Prof. Conrad Wright, has given us a thrilling story of how, out of the New England Revival, with its emotional hysteria and its witch-hunting, came first the reluctance of the more liberal ministers to cooperate with the revivalists, then their open opposition and public debating of the theological issues involved, and at last the emerging Unitarian faith which eighty years later found expression and support in the new denomination.

In Charles Frankel's *Case for Modern Man* appears this paragraph:

We may insist as much as we like that the human intellect is weak in comparison with human instincts. . . . But, nevertheless, there is something peculiar about this weakness. The voice of the intellect is a soft one, but it does not rest until it has gained a hearing. Ultimately, after endlessly repeated rebuffs, it succeeds. This is one of the few points in which one may be optimistic about the future of mankind. . . . The primacy of the intellect certainly lies in the far, far, but still probably not infinite dis-

tance. . . . (Page 145.)

Every human enterprise is something bigger than a person, but it involves people. The word, medicine, brings to mind the whole history of human suffering, and the desire to alleviate it; it means personal physical pain and anguish, and dying; it means constant experimentation with medicines, drugs, and surgery, whose subjects, objects, and victims, as well as beneficiaries, are people—you and I included.

The word, science, or technology, implies people striving through all the ages past, to unlock the secrets of nature, to analyze, classify, and label every aspect of nature, and to harness it to human purposes. And behind every new discovery, every new step forward, are men and women, laboring, unknown to us, against time, frustration, disappointment and failure, in order to gain the victory from which thousands of others will benefit more than they.

We eat our breakfast as we hear the radio announcer say that more than 400 lives were lost in the Labor Day week-end traffic. That means death and violence, hospitalization and doctor bills, and shocking news to unsuspecting friends and loved ones. It means grief and anguish and disaster, and tears to thousands of people like ourselves.

We read in the papers about Clinton, Tennessee, and Mansfield, Texas; but behind these are people—ignorant, bigoted, frustrated people, miserable, unhappy and therefore cruel people, the enemies of human love, and an obstacle to human progress. In this situation, there is also the other kind of people, those who have to endure and live with hate and prejudice, and who may not succeed during the rest of their lives in overcoming the discrimination which the most pathetic of all white people are inflicting upon them.

Everywhere people, and everywhere human problems, which only human beings can solve. Our very sense of guilt and shame in this disgraceful and humiliating episode comes in large measure from our practical human knowledge—and with good scientific support—that when human beings treat each other in some inhuman way, nobody involved can be either very good, happy, loving, or secure.

And liberalism says to us—

Wherever right her flag unfurls,
and justice shows a better
way;

Where truth and freedom spurn
the night and hail the bur-
nished spears of day,

There be our place!

Thus many insights will come, many sublime experiences along the way, many memorable and unforgettable moments, and we will know the meaning of sorrow and of joy, of love and of hate, of success and of failure, of security and of adventure. And each experience—if, because of it, we have become wiser, more understanding, more skilled in the art of living—is a religious experience, even if it is never expressed in theological or religious language.

Liberalism has come a long and painful way; often it seemed to languish and disappear, and sometimes men have tried and almost succeeded in crushing it with violence. Even so, we must know that precisely, as for the spirit of liberalism in history, there is no turning back—just so for you, the dedicated liberal or humanist weighing your thoughts and feel-

ings, there can be no turning back. Once you have made the commitment, once you have felt the inadequacy of the faith you have left behind, you can never settle for anything less. You cannot go back; you cannot even remain where you are. Institutions must change and disappear, but people must live their lives, and faith must go on.

The quest for human knowledge cannot cease, and religion can never consider itself a closed system, for if it keeps its mind open to knowledge and experience, it must keep its beliefs open to change.

These are the new directions, the new frontiers and goals of religious liberalism. On hopes such as these we must stake our claims; for only those who will claim the future and move towards it can hope to possess it.

The Religious Trend

The trend in religious development is away from the transcendent, the authoritative, the dogmatic, and toward the human, the experimental, the tentative; away from the abnormal, the formal, the ritualistic, and toward the normal, the informal, the usual; away from the extraordinary mystic expression, the exalted mood, the other-worldly, and toward the ethical, the social, and the worldly.

—CURTIS W. REESE

When Mothers Go to Work

ETHEL S. BEER

THREE-year-old Babs asked: "What's the picture about?", holding it up for my inspection. Puzzled, she wrinkled her small forehead, fringed with soft blond hair.

"It's a family, a mummy and a daddy with their children," I replied.

"What are the mummy and the daddy doing?" Babs persisted, pointing her tiny finger at them.

"The mummy is handing the daddy his lunch to take to work," I began. At this point Babs' big blue eyes filled with tears and she sighed deeply.

"Oh dear! I hope the mummy doesn't have to work, too."

Babs' remark expressed her own feelings. Although she was looked after during the day by a childless couple, who adored her, she missed her mother keenly. The mother, a young divorcée, had to work to support herself and her child.

Enforced separation is the tragedy of working mothers and their children. However, there would be less suffering if the public recognized the problem and did something about it. Few families have relatives under their roof today, who can share the responsibility of the children. Therefore,

working mothers must depend on community resources more than ever, and these are absolutely inadequate. The Day Nursery or Day Care Center, as it is frequently called now, has lost its emphasis to a great extent on this special group of children. It concentrates almost exclusively on the preschool age, often starting as late as three years. Deploring the fact that mothers work, particularly when they have babies, is fruitless. Generally they feel that they must because of economic reasons. Life is expensive in the United States. The duty of society is to provide for the children, while their mothers toil for them. Until there are enough facilities of the right kind, these families will have a hard struggle and some will be disrupted.

Sensational cases, such as children locked in a room alone, or deserted in a railroad station by a distracted mother, frequently are reported in the newspapers. But babies receiving makeshift care because no Day Nursery in their community will take them are not dramatic enough for such publicity.

Eleven-month-old Tommy gurgled when I entered his father's antique shop. He was strapped in

his carriage ready for a stroll. Ordinarily he stayed in his pen in a dark corner, screened from the customers, attended to by his father when he was not too busy. His mother had a position in a gift store some distance away and had to leave home before eight in the morning, returning after six in the evening. Realizing that her small son was being neglected, she planned to send him to her own mother in the Middle West for awhile.

"Of course, we'll miss Tommy dreadfully," she asserted that evening, absent-mindedly twisting his blond hair into a kewpie knot. "But it seems the best plan for him."

Actually she had no choice. Her husband did not make enough for her to stay at home. Neither could she see putting up with such a casual arrangement until Tommy reached three years and was eligible for a Day Nursery. Therefore, these parents had to be separated from their baby, an emotional deprivation for all three and hardly the way to build up close family ties, so important for a sense of security in the early years.

Proclaiming that babies do not belong in Day Nurseries when their mothers work is sidestepping responsibility. Granted that they should stay at home under ordi-

nary circumstances, the reality must be faced. A worried or disgruntled mother upsets her baby, too. Moreover, why assume that children under two or three will never thrive in a Day Nursery? Certainly they seem to in various European countries. I was even told that they escaped communicable diseases when the older children did not in a Day Nursery in London, England, with an age range from three months through the preschool years.

The alternative, foster day care, which means boarding children with private families under casework supervision has drawbacks. Suitable homes are hard to find, especially in crowded city areas. Although babies receive more individual attention, they also can become too attached to the foster father or mother, especially when the arrangement lasts for a few years.

Winsome Joyce, aged two and a half, has spent her days with the Bryants since she was six months. Now she is bewildered and does not know where she belongs. Never having known her own father, she puts Mr. Bryant in his place. In turn he spoils her, thus complicating discipline enforcement at home.

"I want my Daddy," Joyce cries, stamping her foot when scolded. Then noticing that her mother

looks hurt she corrects herself by saying: "I want my Andy," calling Mr. Bryant by his first name. Feeling that she has a rival, Joyce's mother is jealous. Besides it makes her worry about her small daughter accepting a stepfather, as she will be forced to do eventually.

Foster mothers are even more likely to cause a problem, which some social workers recognize, although others uphold the practice.

"Go away," screamed two-year old Jeanie one evening as her mother entered the door. "You're a meanie." She clung wildly to her foster mother and would not leave her. The result was a smart smack from her own mother, who forcibly dragged the little girl away.

"I'm not surprised," related the caseworker later. "I've seen it happen again and again. The foster mother can spare the time to play with the youngsters, which their own mothers can not. Coming in tired and cross from work, they rush home. After giving the children a hurried supper, they are put to bed so that the mothers can do their household chores. Naturally the child often balks, preferring to stay with the foster mother who is more fun."

The Day Nursery is not as personal and therefore does not wean their charges from their mothers. It also has other advantages,

which the mothers fully appreciate.

"What's the matter with a Day Nursery anyhow?" Mrs. Hirschberg asked one evening, shaking her well-coiffed head indignantly. "Didn't my three grow up in one from the time they were babies? Were they neglected? I should think not! I couldn't have brought them up half as well myself, young and inexperienced as I was and so poor. Now that they're all married and doing fine, I'm that proud."

Years earlier, stylishly dressed Mrs. Hirschberg, the center of a devoted family, was a forlorn mother struggling to support two sons and a daughter. Her husband had disappeared and was found dead much later. As a puny baby, the youngest boy came to the Day Nursery, where he waxed strong and healthy. Today he is a successful businessman, living in a large city away from New York. boastfully his mother claims:

"Just think they even want my Stanley to go into politics!"

Theories notwithstanding, Day Nursery babies do not always turn into maladjusted adults, as I can vouch from following up a number since 1915. Although ignorance and poverty were much more prevalent in former days, the Day Nursery often was able to counteract this home environ-

ment. With the children staying year after year, the influence was deeply implanted.

Today many Day Nurseries refuse to accept school children. Or if they do, it rarely is beyond the first few grades. This practice is rationalized by saying that as boys and girls grow older they are ashamed to belong to a Day Nursery. Perhaps a few do have this reaction. If so, they probably could be talked out of the notion. Certainly, though, the girls and boys from the Day Nursery in New York City, with which I was connected for many years, feel quite differently. Now as men and women, they have intense loyalty to the Day Nursery and recall the time spent there with pleasure.

"I was so happy in the Day Nursery that I hated to leave," Sammy, a veteran of World War II, told me not long ago. Yearning crept into the voice of this handsome dark-haired youth with his gleaming white teeth, as though he longed to live those days over again.

In the past when children attended the Day Nursery from babyhood until the middle teens or longer, both they and their mothers had a safe feeling. Due to their protracted stay, they boys and girls developed a sense of belonging, so vital to round out everybody's personality. Playing

with the same companions day after day and year after year brought stability into their lives, even though the Day Nursery was far from perfect.

"We enjoyed being together," Eileen now in her middle age reminisces. "Beatrice and I often talk over our experiences."

As girls in the Day Nursery, the two became staunch friends and their intimacy has continued. Married to men, who had also known each other from childhood, the couples have prospered. It is hard to believe that Eileen, a devoted wife and the understanding mother of a grown-up son, once was a woe-begone little girl from a poverty-stricken home, ruled by her mother—a bitter maladjusted divorcée.

According to current ideas the present Day Nursery has higher standards than its predecessor. Usually the plant is more modern and better equipped. But warmth may be lacking in some of these new Day Nurseries. Located in housing projects, a homelike atmosphere is hard to achieve. Although the emphasis on education has brought improvements to the Day Nursery, it has also detracted from its aim: to care for the children of working mothers, even at the preschool level. Physical care, which is so important because the children spend so many hours in

the Day Nursery, does not always receive enough attention. Neatness seems to have vanished. Children are sent home from Day Nurseries with dirty faces and unkempt hair unless their mother stops to clean them up, a delay which is an inconvenience to her. While such a detail may seem unimportant, it does show the lack of interest of the teacher and also her ignorance of the burden carried by the working mother. If there was more understanding from the staff of the Day Nursery, there would be less fussing about hours.

"What do you know?" Gentle Mrs. Santina's voice was mildly sarcastic. "The teacher told me to take Jerry home at four because he is too excitable to stay in a group until six. I'd like to know what she expects me to do about work!" She patted her wavy hair nervously.

Obviously when mothers hold a full-time job, they cannot call for their children at any hour requested by the teacher. The present Day Nursery is too inclined to concentrate on conditions within its own walls and ignore the circumstances connected with its special group. While the children of working mothers are no different from others, the situation in their homes certainly is. The Day Nursery is attempting to alleviate

a social problem, caused by a mother being away all day. This emphasis must be kept if the Day Nursery is to preserve its character.

To make a working mother feel that she is jeopardizing the welfare of her child is a dreadful thing, yet many mothers do as a result of the course being taken by the Day Nursery in the United States. When a mother has a sense of guilt she can harm her child irretrievably. Sad as it may be for mothers and children to miss so much time together, group care, even for babies, is not necessarily a liability. For the Day Nursery to become custodial again would be stupid. Rather it should develop an enlightened program to meet the needs of children of all ages when their mothers are employed.

England instigated the training of the staff for the government-sponsored Day Nurseries. Before a young woman was allowed to take charge of a group, she had to take stipulated courses and have practical experience in every department of the Day Nursery as well as in a hospital. Due to the extra help of these students the babies received more individual attention, which may account in part for their doing so well. In charge was a Matron, as the Director is called, who frequently was a graduate nurse. The inspection

was made both by the health and educational authorities. Unfortunately for economy's sake, this excellent system has been curtailed to some extent. Nevertheless the United States could borrow the idea and prepare its staff for Day Nurseries, which would include the care of babies, preschool and school children. Such a step is essential for progress.

If the old-fashioned Day Nursery could counterbalance disturbed home conditions, its suc-

cessor should be able to do even better. Only the Day Nursery of the future must be molded along very different lines from that of today. To try to prevent mothers from working by refusing to accept their children is not in keeping with democratic principles. The Day Nursery can make its most vital contribution to the bringing up of the next generation if it concentrates on the children of working mothers.

Ivan Lins, Brazilian Positivist

JOHN H. HERSEY

 FRANIO COUTINHO, professor in the College of Philosophy in Bahia, Brazil, describes his fellow countryman, Ivan Lins as "a militant cultivator of Positivist philosophy." Born in the city of Belo Horizonte in 1904 and now living in Rio de Janeiro, Lins is a medical doctor as well as lecturer and author. Following are outlined some of his views on varied subjects as expressed in several of his pamphlets and books, which are taken up in the order of their publication.

Three major philosophical schools are discussed by Lins in his book, *Escolas Filosóficas* (1935; sec. ed., 1939). Following

the teachings of the French leader of Positivism, Auguste Comte, the Brazilian divides the chief schools of philosophy into three stages: (1) The theological stage which explains phenomena by assuming a supernatural being or beings. It is impossible to demonstrate either the existence or the non-existence of God. Just as Aristotle dispensed with such gods as Zeus and Apollo in his philosophy, so Positivists decline to assume the hypothesis of God. (2) The metaphysical stage in which the nature of the universe is interpreted by abstract forces or entities. Although metaphysics is held to be futile, philosophy is accepted by the Positivists as legitimate and is

defined as the synthesis of the various sciences. (3) The scientific stage which is advocated by the Positivists. The idea of man and the universe is based exclusively on data discovered by the sciences. Since Positivism abandons all metaphysics, it cannot properly be described as materialism. Two points should be observed: First, phenomena above the lowest level in the scale of being depend on the lower. Secondly, the more complex phenomena, however, have characteristics peculiar to them and therefore cannot be reduced wholly to the lower realities in the scale of being. In this respect at least, Lins would seem to be in agreement with those in the United States who consider themselves emergent evolutionists.

In a pamphlet, *Católicos e positivists* (1937), "open letters" between Lins and a Roman Catholic Church official are published. Lins voices the proposal that Positivists and Catholics should form a "religious alliance." He points out that although Catholics hold that moral principles have a supernatural basis, while the Positivists maintain their exclusively natural and human origin, nevertheless both accept the same fundamental moral teachings. Divorce and Communism, for example, are opposed by both Catholics and Posi-

tivists. A "spontaneous convergence of efforts" has existed on the part of both. This convergence should now be made "voluntary and conscious," says Lins, for the good of society.

The Roman Catholic Church official writes in his open letter that if it were not that Lins is a cultivated, honest, and sincere man, his proposal for such an alliance would not merit even a moment's attention. The church official asserts that there cannot be any alliance between Catholics and those like the Positivists who do not accept the divinity of Christ. Furthermore, the Catholic Church knows the evil that Positivism has caused the world.

In 1888, one year before the founding of the Republic of Brazil, Negro slavery was abolished in the land. In his book, *Tres Abolitionists Esquecidos* (1938), Lins describes three Brazilian Positivists who were strong advocates of abolition. One was Benjamin Constant, called the "founder of the Republic," who died in 1891. He became a Positivist in his thinking in 1857, and joined the First Positivist Society which was formed in 1876. When this society was changed to the Positivist Church of Brazil, Constant continued as a member for a short time. He then withdrew for reasons of health and certain differ-

ences of policy. Lins says that Constant was an ardent abolitionist not only in words but also in action, and that he was one of the noblest figures that glorified the Brazilian army. The second Positivist who opposed slavery was Miguel Lemos (1854-1917) who founded and directed the Positivist Church of Brazil. This church, Lins points out, refused to permit into its membership any person who possessed slaves. Finally, Lins tells about R. Teixeira Mendes (1855-1927) who was the vice-director of the Positivist Church in Rio de Janeiro. (The church was still functioning at least up to 1947.) Mendes proposed the immediate suppression of the regime of slavery, saying that the origin of slavery in Brazil "is infamous; its maintenance, without excuse; and its abolition, without political difficulty." In 1881 he also declared that "degraded Catholicism does not have the moral strength to condemn the evil institution. We have the infamous spectacle of priests possessing slaves. And more, the priests, in the name of God, grant absolution to the slave owners for their sins, and teach the same virtues which the owners demand of their slaves."

The epoch, life, and work of Descartes was the subject of a series of eight lectures given by Lins in 1937 in the Brazilian

Academy of Letters, and published with the title, *Descartes* (1940). The year 1937 was the three hundredth anniversary of the publication of the book, *Discours de la Methode*, by the French philosopher. Descartes, Lins says, banished occult qualities and other metaphysical entities from physics, chemistry, and even biology, conceiving all phenomena as subject to invariable laws. The task of applying this same principle to the social and moral realms was left to Comte. Contemporaries of Comte are quoted by Lins as having said that he was the "successor of Descartes" and the "Descartes of the nineteenth century." But the Brazilian complains that French universities in our time either ignore Comte or seldom refer to him, preferring to maintain indefinitely the metaphysical and theological approach.

A lecture delivered by Lins in Rio de Janeiro in 1942 was published in pamphlet form in the following year, entitled *A Cultura e o Momento Internacional*. Although holding that science is necessary, the Brazilian Positivist warns that any culture which is exclusively scientific and technical is inadequate in the present international situation. The reason is that science without conscience means the use of the submarine, the airplane, and other modern

inventions for human destruction. There is no guaranty that science itself will be used for the good of man.

An integrated culture, Lins continues, is therefore needed today. By it man escapes from mere animality and becomes humanized. The unity of the human organism must be recognized. Man, as Comte wrote, is like a monument which has a body for the pedestal and a soul for the statue. The development of the whole man means the culture of both body and soul.

The culture of the body, however, should not merely mean muscular exercise, because the development of the hands and the senses is also needed to prepare the child for observation and action. "The excessive development of the muscles frequently paralyzes the intelligence." A sound and healthy body should be the goal.

In the cultivation of the soul, there are various aspects. Moral culture, which is the subordination of egotistic instincts to altruistic sentiments, is important. The development of character consists primarily in the formation of such traits as courage, wisdom, and responsibility. Another phase of soul culture is the fostering of our aesthetic nature. Such cultivation is beneficial for the en-

joyment it gives as well as for aiding us to avoid the aridity of purely scientific culture. But in order to improve humanity we must have science for an understanding of man, society, and the universe. Philosophical culture is still another aspect in the development of the soul. It is well to know and to reflect on such great philosophies as those of Aristotle, Descartes, and others.

The whole man performs two different but related functions in society. One function is to engage in some particular occupation or profession. The other function is to participate in the larger life of the world, striving to understand and to improve it. The whole man recognizes his duties toward his family, his country, and humanity.

An integrated culture is of vital importance in the international situation, because an exclusive development of technical science may transform man into a "monstrous animal."

A civilization based on the culture of the whole man, Lins concludes in his pamphlet, needs to be developed to bring about a peaceful order of humanity. The most complete and profound formula for all time is Comte's declaration: "Love is the principle, order the basis, and progress the end."

Naturalistic Humanism

ROY WOOD SELLARS

NNATURALISTIC humanism is at one and the same time a scientific, a philosophical, and a religious movement. And there are signs that it is becoming world-wide. All these aspects must be taken together to get an adequate notion of its promise. What this means is that science and philosophy are feeding into the moral and religious thought of mankind and giving it new directions for exploration and growth.

It goes without saying that religious humanism must be concrete and specific in its interests as well as aware of the comprehensive issues involved in its new framework. It must be an affirmation as well as a denial. I have never been one of those who wanted to separate thought from practice or practice from thought. Both, I would hold, are the better for debate and reflection. Growth is of their essence.

With its broad base, humanism cannot be limited to what is called *scientism*, though anti-intellectualism is, in my opinion, a vice not to be encouraged. Nor to speculation as such, though modern philosophy is far more analytic than

speculative. Clarity, I take it, should be sought and obscurantism avoided.

In such a climate, religious humanism must seek, in a cooperative way, answers to the questions people quite naturally ask about the *meaning* of human life and about man's place in the universe. It must try to formulate such questions clearly and significantly and give them their proper setting. It is so easy to get puzzled as one passes from a traditional framework to one which is just crystallizing. Only too often, questions are so stated that they presuppose ideas which are no longer valid and which tend, therefore, to be misleading. In this fashion, they take on the semblance of the hoary, logical joke, "Have you left off beating your wife?" Thus, it is very doubtful that the universe, as we know it, has any purposes or intentions. These seem to be native to the texture and situation of human beings, just as values, moral rules, and demands are. It is in this situation that human lives possess their meaning as flesh and blood and are apprehensive.

I do not think it would be a difficult thesis to maintain that

what is today called *existentialism* makes much capital of this twilight zone between supernaturalism and naturalism. But it does show that man is at present intensely interested in himself and his situation. It is one of the jobs of naturalistic humanism to clarify and appraise human living. It is my conviction that both the United States and England are fortunate in the humanistic temper of both their scientists and their philosophers.

Religion is a very ancient feature of human life and, in various forms, has expressed ritualistic and emotional responses to dreads and hopes. And the framework within which it developed, though culturally diverse, was dominated by myth and imagination rather than by knowledge of a tested sort. The momentum of this stage of religious thought and practice has continued into our own era because it was institutionalized in terms of traditions, dogmas, and mysteries. And it will continue to have power of appeal until a new outlook has emerged and gathered explanatory influence as expressive of the cultural climate of our times. I take naturalistic humanism to be such an outlook. Let it show its vitality.

But in what does the appeal of such an outlook consist? What motivations can support it and give it cultural power?

It is not sufficient merely to give up the supernaturalistic framework with its whole complex of mysteries and promises and ecclesiastical sanctions, just because it is turning out to be an unlikely story. Something positive must take its place, for human nature, as well as nature at large, abhors a vacuum. There must be programs of human betterment in an atmosphere of enlightenment, not only material betterment but also spiritual betterment in the humanistic sense of that term, which means a concern for values, moral, communal, and artistic. As I understand it, the lasting appeal of humanism is in its call for the firm and imaginative adoption of new directions and the exploration, in a common way, of methods for their furtherance. Let humanity be a continuing success on ever higher levels of attainment. Such a goal has, I believe, stored in it sources of appeal and stimulation which can be tapped perennially. It is for the humanists to elicit them and give them human warmth and momentum.



BOOKMAN'S NOTEBOOK

CHARLES W. PHILLIPS

"EXISTING WITH EXISTENTIALISTS"

When one starts a book page where it has not been before, he is puzzled as to know where to begin, how, and on what. Many different possibilities come to mind. For this time, anyway, we decided to solve it in this way: to make a theme piece around a group of books in one area. We would be helpful in terms of giving a judgment on where to find whatever in the area may most interest you. We would rather that when any book requires a long critical review, it would appeal to the editor of this magazine to give it space as a feature article where one could preach and/or philosophize. We do not consider our function here to be either.

Sooner or later, and since we had to start out with "decision," we would come to terms with the Existentialists. The total number of titles published and in prospect by various of its authors must surely lead the list coming from any other contemporary philosophic orientation. Beacon Press has been in the game heavily: *Tragedy Is Not Enough*, Jaspers; *Between Man and Man*, Buber; *The Need for Roots*, Weil; *Being and Having*, Marcel; *The Attack on Christendom*, Kierkegaard. "Books in Brief," which follows, is far from exhaustive, but contains other new titles. There is also, of course *The Outsider* by

the English *enfant terrible*, Colin Wilson, which Houghton-Mifflin has gotten rid of at the prodigious rate of \$4.00. This indicates quite a public appetite. Robert Schacht, in "A Unitarian Thrust for Our Times" (Jan.-Feb. UNITY), said it was "special meat" for Unitarians.

None of us can read everything here, even if partisan to it. But, attracted, repelled, or merely trying to understand, it is something to get a handle upon. We have been and for some time are going to have to "exist" with it. To save your time, we plug heavily for a new paper-back by Meridian (Living Age Books) entitled: *Existentialism from Dostoievsky to Sartre* by Walter Kaufman, \$1.45. If you have already read well in the primary sources, this has some new material and is a help toward pulling it all together. If you have not yet read much, here is a good place to begin.

We like two things in particular about this book. The first is a good critical introduction which is balanced and judicious. Without imposing a critical formula upon one, he asks the questions which focus the whole field and help one do his own job. Secondly, he presents a group of very well-selected passages from the primary sources, many of them available in English for the first time. He gives a good solid flavor of the field.

A possible weakness to some is

that the so-called "religious" existentialists are not included. This is no defect to us. In the first place, for the last twenty years we have hardly been able to escape Barth, Brunner, Berdyaev, the two Niebuhrs, and Tillich, with Kierkegaard thrown in on the side. It takes at times an act of will to read it, and assimilate it. Especially is this so when one has to crawl over tortured interpretations of "myth" and paradox. On the other hand, the idiom of the non-self-consciously religious is far easier to follow and understand. This is true whether it be philosophical (we have to exempt Heidegger who is clear as mud to us), psychological, or in terms of socio-political ideology. Also, Kaufmann suggests that existentialism being not so much a philosophy as what happens when philosophizing takes place under the aspect of a certain mood, is perhaps better adapted to expression by a litterateur like Sartre (although he is philosophically sophisticated, too) than by other types of exponent. With this we agree.

There are good selections in this book from Dostoevsky, Nietzsche, Jaspers, Heidegger, and Sartre. Apart from the introduction, two selections in it are, almost alone, worth the price of the book. One is Sartre's short story "The Wall," and the other is his "Existentialism Is a Humanism."

For our taste "The Wall" is better than Hemingway. Packing a wallop as a story, it shows a genuine picture of courage in the face of fears and loss of illusions, and establishes integrity on com-

pletely amoral grounds, with no appeal to social utility. It is more than clever.

Sartre is also provocative in "Existentialism Is a Humanism." Man is the beginning point, all right, and the ending, for man is all there is. Man is no measure, however, in the conventional humanist sense, nor does Enlightenment rationalism, or progressivism in social policy appeal to Sartre. He would have contempt for something like Lloyd and Mary Morain's *Humanism Is the Next Step* (Beacon). We would like very much to see one of our "humanists" do a critical article on this essay of Sartre's.

Existentialism, however, has shown great capacity to include those from "right" and "left": theist and atheist; Christian and Jew; Protestant and Catholic. As such a universal solvent, one might suspect it of holding nothing, upon analysis. We decline that judgment, thinking there is a common core to it. Increasingly the common thread, however, is striking us as one of revolt, not merely against all ideology, but against all conventional idiom. Surely there is discomfort underlying much sophisticated development of "myth" and "paradox." Even the Catholic, Marcel, is half apologetic at times for using words like "love" and "grace." This sort of thing helps make the heavily transcendent God of the religionists so really vague or vaguely real, that without more help even a believer might not see much difference between that

God and Sartre's "useless passion." In short, the nonreligious ones help us understand the "revolt" aspect of the movement more clearly, while yet communicating religiousness too, in feeling, if not in the specific conventional idiom.

Kaufman's selections are a lot better to us than Colin Wilson, who never managed a good definition of an "outsider." A couple of years ago, however, Leslie Fiedler did, in his essay on Whittaker Chambers, included in *The End of Innocence*, (Beacon) \$1.25. For Fiedler, the outsider is "an uncomfortable person who must either blaspheme, or be too religious for respectability." All existentialists are "outsiders," all right, but the reverse is not true. Some outsiders are only "odd-balls." Existentialism merits critical attention, even if you think, as we do, that it is not so much a position as it is a strategy for getting along without a position. Our times make a strong demand for that type of improvisation.

Inevitably some of you want to know about good secondary source analyses. All right, there is—but with at times a somewhat stuffily philosophic style of writing—James Collins' *The Existentialists, A Critical Study* (Henry Regnery, Chicago, 1952). An old favorite of ours is *Six Existentialist Thinkers*, H. J. Blackham, (Routledge and Kegan Paul, Ltd., London, 1952.) A new one is out now: *The Challenge of Existentialism*, John Wild, professor of philosophy at Harvard, (Indiana University Press, Bloomington) \$6.00. We have not read it yet. It purports to be a thick, extended treatment.

BOOKS IN BRIEF

AN EMPHASIS UPON THE PAPERBACKS FOR POOR PREACHERS, FRUGAL LAYMEN, AND OTHER "UPPER BOHEMIANS."

Other Existentialist titles not referred to above include *Fear and Trembling*, and *The Sickness Unto Death*, Kierkegaard, (both in one volume) (Doubleday Anchor) \$.85; *No Exit and Three Other Plays*, Jean Paul Sartre, (Knopf Vintage) \$.95. Kierkegaard is the modern grandfather of existentialism. In the above volume one is introduced to two crucial existentialist ideas: "the absurd," and "despair." Sartre's *No Exit* (French title: *Huit Clos*; English: *Closed Circle*) is a good introduction with dramatic force to the importance of decision, and the radical subjectivity of each individual, who is, as such, a radical affront to every other ego. Doubleday Anchor also has, just out, *Man in the Modern Age*, by Karl Jaspers, \$.95. Among the more philosophical of the existentialists, Jaspers has much more clarity than Heidegger, e.g. he is more optimistic than most in this genre, and is more easily assimilable by liberals. *The Religious Situation*, by Paul Tillich, is published by Meridian at \$1.25. It is still a good picture of the rebellious character of contemporary social movements and the fluidity, at a deep level, caused in the whole contemporary religious scene. Also by Meridian is *The Writings of Martin Buber*, by Will Herberg, \$1.35. An existentialist enthusiast via the writings of Niebuhr, Buber, and Kafka, Herberg is a well-known influence in the

Jewish journal *Commentary*. He as promoter, and Buber as scholar, are influencing the theologico-philosophical orientation of much of the new-found conservatism of many Reformed rabbis.

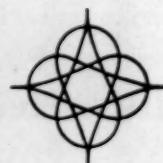
OF MORE GENERAL PHILOSOPHIC INTEREST: The University of Michigan has initiated a new "Ann Arbor" paper-back series. Of the several titles published so far, of particular interest to many of us is A. N. Whitehead's *A Concept of Nature*, \$1.35. Again see Meridian for *A Preface to Logic*, by M. R. Cohen, \$1.25. Cohen was one of the most philosophically strict, of liberal minds, with a good readable style. Walter Kaufman's *Nietzsche* (Meridian), \$1.45, has much acknowledgment as being definitive on this provocative, beleaguered, beloved, and interpreted every-which-way philosopher.

COMPARATIVE RELIGION: Arnold Toynbee is much enamored of Buddhism. Erich Fromm also seems attracted to Zen Buddhism, perhaps as it is a nontheistic religion with a high emphasis upon individuality, freedom, and ethics, and is capable of having stimulated a rich art. Doubleday Anchor has, just out, *Readings in Zen Buddhism*, by D. T. Suzuki, (ed: Barrett), \$.95. Don't overlook a good reference work in comparative religion, the excel-

lent *Philosophies of India*, by Heinrich Zimmer, (Meridian) \$1.95. A good one-volume refresher in early Christianity and its environs, for the minister, and an excellent beginning for the somewhat studious layman is Rudolf Bultmann's *Primitive Christianity in Its Contemporary Setting*, (Meridian) \$1.25.

We have not exhausted all titles nor subject-matter. Other book pages are coming. You will note Meridian (Living Age books) stand out. Do yourself a service and write to them for their current and coming listings: Living Age Books, 17 Union Square West, New York 3, N. Y.

SUGGESTION TO A. POWELL DAVIES AND SIGNET: Of pardonable pride for Signet should be Davies' *The Ten Commandments*, and *The Meaning of the Dead Sea Scrolls*. We are glad that Signet published both, and not Beacon, for the simple reason of the better distribution break of something decent in the way of presenting a summary of sound scholarship on religious matters. The specific suggestion: Commission Davies to present the same kind of scholarly summary on "Jesus," "Paul," and "Interpreting the Bible." Davies' name and a certain circulation rate should be established enough with his first two, to sustain this.



Western Unitarian Conference

700 Oakwood Boulevard, Chicago 15, Illinois

ELLSWORTH M. SMITH, *Executive Secretary*

At the Annual Meetings of the Western Conference in Ann Arbor late in April, nine ministers new to the Conference are being welcomed. During the year Richard Sykes has become assistant minister of the Minneapolis Church; Harold Buck has become the minister of the Des Moines Church; Russell Bletzer has become the first minister of the newly formed North Shore Unitarian Church, Highland Park, Illinois; Richard Henry came to the Denver Church from Knoxville; Hugo Leaming became minister of the Fort Wayne Church (when he was candidating his supporters wore "I go Hugo" badges); Carl Whittier came to the Sioux City Church. Clarke Wells came to St. John's Unitarian Church in Cincinnati; Dr. Martin Greenman came to the St. Louis Church with special duties at Eliot Chapel, and John Morris became minister of the Quincy, Illinois, Church. These men will be toasted at the Annual Meeting and are expected to respond with some wit and wisdom.

The Meadville Theological School participated with the Federated Theological Faculties in a weekend "Church Vocations Conference" attended by college men interested in the ministry as a

career. Several Unitarian young men responded. It is difficult for a young man really to know what the life and work of a Unitarian minister is. This Conference helped. All our ministers might help by letting their hair down with their high school and college age groups. They can tell stories that are interesting even to young people not considering the ministry.

Also of value is the emphasis on the first Sunday of May as Minister's Day. Here is a chance for ministers to tell of their satisfactions as ministers in such a way that perhaps a few parents will cease feeling they would not want their sons to be ministers!

Meadville Theological School and the Western Conference office are working out with the Meadville students a plan for students to work with fellowships and have supervision and "Practicums" in which as a group the students will talk over their experiences and problems with the Secretary of the Conference.

After announcing that the Unitarian-sponsored L R Y Camp would be held near Rockford the third week in August, new announcements are going out placing the conference at Camp Lim-

berlost on Lake Oliver, near La-Grange, Indiana, the last week of August. Since these latter arrangements are now complete, young people can plan to arrive Sunday afternoon, August 25th and go home the following Saturday. Camp Limberlost is operated by Purdue University; we will have the entire camp to ourselves; we will make our own rules and operate our own disciplines; much more advance planning has gone into this year's camp than in previous years; an enrollment of at least 125 young people of high school age is expected, with over twenty leaders and counsellors. The cost, \$30 per person; and bring your own sheets, blankets, and pillow cases. It is truly a lovely spot, with every facility for a "Friendly" week.

Clarke and Cora Wells, at Cincinnati, have announced the arrival of their first-born, a son sturdy enough to revel in the name Jared St. John Wells. Welcome, Jerry!

With typically unharrassed thoroughness, Ed Redman has completed the program schedule for the Lake Geneva Summer Assembly and Esther Heinrich is knee-deep in applications for reservations. We had a bumper crowd last year and this year could make a new record. Recommended: the St. Louis procedure of a couple of years ago whereby the church paid the advance registrations of the first fifty members to sign up for "Geneva." Fifty-two attended from St. Louis,

the "best investment of church money we ever made." Fellowships as well as churches could afford to make this offer to their members and gain tremendous benefits in the training, the ideas, and the enthusiasm their people would bring back.

Speaking of fellowships, we have three new ones in the last six weeks. Welcomes to: The Unitarian Fellowships of Port Huron, Michigan; Big Rapids, Michigan; and Albert Lea, Minnesota. You fellowships of the Western Conference can say: "Now we are Fifty," but say it fast, because further applications are in and are being processed.

But while we are gaining lively new fellowships we are losing one church. The Unitarian Church of Moline, Illinois, which has been inactive for some years, voted to put its money in a trust fund to be administered for five years by the Western Conference with the recommendation that at the end of that period it be given to the Davenport, Iowa, Unitarian Church. Somehow, we think this isn't the end of the Moline story. The way churches become mothers nowadays, it may well be that in the growing Quad City area the Davenport Church will before many years establish a new "daughter" church in Moline and thus make a fresh start.

And the mention of Davenport thrills us all these days, for with 180 members and the leadership of Waitstill Sharp they are near-

ing the close of the building fund campaign of phenomenal success. The latest figure is \$96,770 pledged and more to come in! The pledges are to run five years. A splendid plot of land has been purchased, the old building has been sold, and Davenport is enjoying the heady excitement of thrilling events and decisions.

Let's jump now to Quincy, Illinois, where on a festive Sunday recently the Rev. John Morris was installed as the minister of the Unitarian Church. There was much dignity in the formal morning service and much hilarity in the evening at the "bring-your-own" supper. The Morrises, John and Phyllis, and the Quincy congregation are very happy with each other.

The Fort Wayne congregation is worrying about whether to add an auditorium onto their present building (a converted large residence) or to start from scratch elsewhere.

Lincoln, Nebraska, having done everything possible to convert space for useful purposes, has reached the limit and is studying the proposition of a new building. It is interesting to report that Peter's gown has finally been accepted by his somewhat reluctant congregation.

And speaking of Peter brings to mind the rumor that we may have Pete's younger brother, Chris, in our Conference as an assistant in one of our churches. Two-thirds of the Raibles in the Western Conference!

The Iowa Unitarian Association, a sub-regional division of the Western Conference, has scheduled its annual meetings for the week-end of October 11, 12, 13. The Ohio Valley Conference then chose October 4, 5, 6. So far as possible it is a help to have the sub-regional meetings staggered. Wonderful opportunity for a new Conference Secretary to get acquainted fast—by being able to attend all of the sub-regional meetings.

At the moment there is a hushed-breath feeling in Des Moines as the Unitarian congregation there wait from day to day the decision to enter their new building. We who've seen it compliment the Des Moines group and their advisors for a wonderful job and commend the results they have achieved to other churches.

Detroit's Church of our Father is rebuilding the interior of McCollester Hall, their church school plant, and will soon have a great deal more useful space than before.

Rudy Gilbert, formerly minister of the Denver Church and recently Leader of the Chicago Ethical Culture Society, has accepted a call to the Unitarian Society of Spokane, Washington.

In the Chicago area a Committee on Comity has been appointed by the Chicago Conference of Religious Liberals (Unitarian-Universalist), which is a sub-regional division of the Western Conference, to study extension oppor-

tunities and problems in the northwest section of the metropolitan area. The first meeting of the committee brought into sharp focus the wisdom of studying the entire area and planning jointly. It is quite possible that new patterns of Uni-Uni cooperation will result on this sort of planning level.

The Chicago Area Conference had two successful events recently: a Religious Education Institute featuring Dr. James Bond of Toledo as resource person, and a fifth annual Jefferson Day Rally with Emily Taft Douglas as speaker. The Conference's Board is looking for new programs with which to challenge the people of the area with the meaning of liberal religion.

Charles Phillips of the Omaha Church is setting up, at the request of the Iowa Unitarian Association, a quick study of needs, resources, and opportunities in that sub-region. The Program-Planning Committee of the Western Conference is anxious to have him get on with the job so it, the Committee, can use his procedures in the other sub-regions, in the hope of coming up, in a year or so, with a fairly definitive picture of Unitarian opportunities and resources in our fourteen-state domain.

Speaking of resources, this is the time of year when we don't know whether we are going to have them or not. At the first of April, Western Conference Churches and Fellowships had sent in only eleven percent of

our UUA share, with only one month to go. This is a terrifying experience for a new Executive Secretary. Somehow a great deal of money comes in during April, the last month of the fiscal year, but it's a "nervous thing." It must make the career of a UUA Director a worry to his insurance man! Question: Wouldn't we do a better job and all be happier if we worked on denominational education and our United Appeal contributions all through the year and kept sending in money at closer intervals? This would mean less deficit financing for the Appeal and its member societies. It would be possible if we had, in every one of our churches and fellowships, a strong and committed denominational affairs committee, putting on a program of information and participation about denominational programs and progress, problems and opportunities. Unitarianism has made a net membership growth of twenty-five per cent in the last three years! We still support this phenomenal growth with the lowest per capita gifts of any denomination. And even these small gifts come in at the eleventh hour. Here's one man's point of view: I believe that since so very many of our local members are new to Unitarianism we need to provide much vital denominational orientation. It's not only to find a Unitarian group for the first time in your life—it is also a thrill to know you've become a part of a tremendously vital national movement! Granted that many of our people enjoy Unitarianism because the one local

group they know is refreshing and is the realization of an ideal, cannot even they be better persuaded than we are now doing to support the total effort so that many more other people like themselves won't have so much trouble finding or making the opportunity to "make like a Unitarian"? If every church and fellowship were to maintain a vital and active Denominational Affairs Committee we would come a lot closer to meeting our "Crisis of Opportunity."

Western Conference Plans. We are initiating an effort to find a location for our offices in the immediate neighborhood of the Meadville Theological School. Fifty-Seventh and Woodlawn is now Unitarian Four Corners. To have the Conference offices there would greatly add to the facility with which we can work together. Also, much study is being given to the revamping of **UNITY** magazine. One of the purposes is that

it may serve better the interests of the Western Conference. Through these efforts and/or through a Conference Newsletter we hope to greatly improve our channels of communication. In the works also is a "Dope Sheet" for ministers. It is an anomaly to be a "Unitarian by yourself." Adequate means of communication can make Western Conference Unitarianism a more sprightly experience.

G. Richard Kuch has established a new firm for church fund raising. Formerly a Western Conference minister and more recently an executive of the Wells Organizations, Mr. Kuch is especially capable of handling capital and budget campaigns for liberal churches. Many will remember him not only as a competent fund raiser but also as a Unitarian Youth Director. Communications can be sent to him at 616 Bridle Road, Glenside, Pennsylvania.

UNITY

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